l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



hot, glassy air. At full speed I drove into it towards the rain pools.

Nearer and nearer came the sheep, when in an instant the whole picture changed. The long, wide pool had disappeared; not a trace of moisture was to be seen. Instead of gleaming waters, we saw milling around us a dusty mass of woolly beasts—thousands upon thousands of sheep and goats.

I stopped the car to let the animals pass. The shepherds rode over to us with their women and children, scrutinized us curiously and wished us peace. I distributed cigarettes and sweets, and in response the talkative nomads told us they were moving back to their home-pastures in the north, because other Bedouin tribes had disputed their territory with them. They passed on and the desert became empty again.

The Hamad lay before us, the North-Arabian uplands that seemed to extend into infinity: flat, hard soil, with nothing of any significance to break its level monotony for hundreds of miles southward and eastward. As we sped along, hour after hour, through this parched tableland, immense flocks of migratory birds would whir up out of the camel-grass at our approach. They would fly some hundreds of yards before setting again, like a cloud, upon the earth. Again and again we started clumsy, desert bustards, and large coveys of pintail grouse took wing. These desert birds—about as large as a European partridge—feed mainly on the flaming red caterpillars, which are to be found on every blade and stalk in the otherwise arid waste. Once a small wolf broke cover and two foxes loped away into the distance.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



133 We also came across a huge owl, which sat blinking and
136 bewildered by the daylight, and we brought our car to a standstill close beside it.

Unexpectedly, just before sunset, we had a shower of rain which greatly refreshed the dusty desert. The greater part of the night we passed stretched out on the bare sands in the shelter of a dry river-bed.

221 On the evening of the following day, after driving like mad, with a sand-storm on our heels, we came up with the Ruala. The great tribe was migrating northward in a body, its encampment sprawling beyond the range of vision, its vast herds spread out in all directions. A shallow depression held one cluster of some eighty tents of all sizes, their open fronts facing to leeward; and among them stood out the most spacious pavilion in Arabia, the famous tent of Nuri Sha'lan.

We drew up there, and my first question was for Amir Fuaz; but the young leader of the Ruala was not at home; he was on a visit to a clan, camping some distance from the main body.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

# IV

# *I Meet My Blood Brother Again*

PEACE AND HAPPINESS smiled on the world. Here and there a rain pool still shone in a hollow; wind and sun had already dried the hill-crests. A whirlwind rose ahead of us: it swept the ground like a broom; uprooted, snapped, and scattered small plants and flowers, and left behind it a narrow zigzag track, like that of a monstrous snake. We were coated with a dust of fine sand and pollen. Crickets chirped in the herbage. Bustards and pintail grouse were busily hunting for woolly red caterpillars. Suddenly and quite unexpectedly, on topping a rise, we caught sight of black tents at the foot of the opposite slope. Very soon now I should see Amir Fuaz again.

The tent of ceremony in which, long exciting years before, I had enjoyed Nauaf's hospitality and had come to know his small son, was pitched far from the place on which it stood then. Yet everything seemed the same. I felt myself spirited back to that time and place. There were the same far-scattered lines of low black tents, open in front; the same camel-herds stringing out into the endless desert under the brilliant sun. The cushioned camel-saddle in the guest-tent against which I reclined, the very fire on the hearth where the coffee-water was

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



136 In spring the northwestern Nufud seems to abound in game. In its fastnesses breed ostriches, which later migrate with their young to the wide plains of the North, as well as gazelles and antelopes, the prey of the cruel panther. The ibex too and the eagle from the near-by Jabal Tawil, where these animals are still found, will extend their spring excursions into the red waste.

To return to our crawl over the dunes that afternoon. Something moving under some *ghadas*, far away, attracted my attention. I halted my camel and focussed my binoculars. A ravishing picture was revealed to me. A troop of snow-white Rim gazelles, with their dainty feet deep in the scarlet sand, were browsing the drooping branches in an atmosphere of silver and green. Looking more closely, I discovered other groups of gazelles near by. Some of the animals were dozing, others snuffling one another or butting each other with heads and horns. Mnahi, who had followed my example, pulled his rifle from the saddlebag; but I begged him to forbear this once and spare these beautiful animals for my sake. Mnahi saw reason. He motioned to Faris and the others, and they turned off between two dunes into a hollow, while I lingered to enjoy the sight of the charming creatures. They quench their thirst only with the dew that gathers in the morning on the leaves and flowers, say the Bedouins.

I was to have a still richer reward in that hour of silent watching. Some movements or suspicious noise must have roused the gazelles; for there they were all up on their feet, in several groups, very white on the red sand, with ears alert and all gazing toward the West. Suddenly

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



there came over a slope, with slow, long strides, a troop of eleven ostriches—three cocks and eight hens—magnificent birds. An inquisitive gazelle-buck stole after them, but the ostriches dropped into a long trot and disappeared in the labyrinth of sand dunes.

As I rode in the wake of my comrades, a fox crossed my path, and from some acacia bushes rose many ravens. The sun was already setting and the dry air was rapidly cooling. Ahead of me the sand-waves, their crests glowing golden red, cast deep shadows towards the East. The face of the wilderness was wrapped in a violet veil. A wondrous silence rose from the Nufud. Brief dusk—then night, and a voice faintly borne to me by the wind. It was Faris looking for me. I called back; and side by side we rode into a sheltered gully surrounded by high dunes, which made an excellent camel paddock and an ideal camp site.

"Let us break our fast," said Faris, as he pulled the heavy saddle and the water-skin from the back of his *dhalul*. A fire of *ghada* sticks was soon lighted. In a few seconds this became very warm and burned without smoke and with an almost colourless flame. The men fed it with roots and sticks as thick as a man's arm. Meanwhile the bread-dough was being kneaded. As soon as there was a good heap of glowing ashes, the iron baking-sheet was placed over the fire. Together with the warm bread-cakes, the dates, honey, and hard camel-cheese tasted delicious.

Faris posted sentinels on two commanding sand-hills. One watch I had to take myself.

A clear, still night enfolded the desert. The starlight

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



344 they bathed the squealing, downy infant all over, baptizing him with this herb-scented water of the beast of the desert into the sacred fellowship of the wilderness.

I was still thinking how unexpectedly this incident had come to pass, when I was startled by heavy pattering on the tent-roof and on the sand outside. Everywhere, on tents and on the backs of the camels, it was raining big, fat, reddish locusts!

The new baby boy's mother was just then squatting in her smoke-filled tent, engaged, with the assistance of her women friends, in swathing his little body in a plaster of dried camel dung and old rags—a measure considered indispensable among the Bedouins for the protection of newly born children. But, all-important
• 136 as this ceremony was, all the women except the mother
222 rushed away pell-mell, to help their menfolk and children to harvest the locusts.

These kept coming up in swarms—nay, in cloud piled on cloud. While myriads whirred past and on with a loud noise, a host of them broke flight and settled. Wherever one looked, the ground was thick with them, covered, as it were, with a crawling red carpet. Grass, herbage, bushes melted away under the devouring mass of insects. And the whole camp was out gathering them.

252 Soon locusts were roasting at every fire, round which
262 men, women, and children squatted in a circle. They picked up the insects by their gauzy wings, plucked off the legs, dipped the roasted "husks" in salt, and ate them, skin and all.

Boiled, I did not like locusts; they had the taste of particularly insipid cabbage or some such vegetable.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



Roasted, I found them more palatable; crisp outside, and inside something like tender spinach. In neither case did they taste at all like meat. They are clean animals and as food not at all unpleasant, but one soon gets very tired of them, when one has to eat nothing else day after day.

All round the camp and all day long smoke screens were kept going, into which women and children drove the locusts. Next morning mountains of these insects lay drying in the sun, and when we left this camp site a few days later, there was not an empty sack or saddle-bag, and our camels carried gigantic loads of the dried insects. Men and women, dogs and camels, fed on them —but only for a few days; after that, they turned one's stomach. But what was left was carefully preserved for other and leaner times, for when the locusts swarm in vast numbers, one can safely predict drought and famine.

As we followed in the wake of these marauders, we found the land stripped bare; every bit of herbage had disappeared under their greedy maws. But I came to realize that the "plague of locusts" is not so utterly devastating in the desert as it is to the tillers of the soil in Transjordania, Palestine, and Egypt. In the desert it is a great blessing for all creatures. Buzzards, ravens, bustards and other desert game-birds fattened on the locusts, and flocks of storks trailed after the red clouds. Even to the human desert-dwellers they may be most useful. Faris told me that tens of thousands of Bedouins had to subsist for weeks on locusts alone, and that at times their camels and horses too can have no other fodder. During four-days' march northward—forty-five

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



to fifty miles from our last camp by the Jabal Tawil—we found all the pasture gone, consumed to the last blade by the locusts. It was only in the plain of Biyaz that we found a depression which was untouched and with plenty of forage. There we made camp under the shelter of a *wadi*.

The women and slaves unloaded the camels and at once proceeded to put up the tents. The tent-cloth is spread on the ground, looking like a long, black, hairy hide; the lines are drawn east and west, tent-pegs driven home with wooden mallets, and the long tent-poles, properly spaced, are inserted under the roof-strip. Then, by dint of lifting and pushing, up goes the structure; first one pole in place, then the next, and so on until the whole goat-hair "house" rests securely on its supports. Row after row of tents rose, casting long shadows as the last sun-rays gleamed on their peaked roofs.

I bought a weakly camel from my fellow-travellers, had it slaughtered and the meat distributed to all and sundry. The flesh-pots of Ishmael were soon steaming and the savour of them attracted a horde of hungry dogs. One of the tribesmen was to play host to myself, Faris, and a number of others. Out of the dark his troop of camels stole up silently, showing suddenly in the light of the fire as if they had come from nowhere, and lay down before his tent. It was comfortable and homely there by the fire, in the wide circle of men and beasts.

Our cook had transferred a turbid, muddy mess of old coffee grounds and water from a goatskin bag to a pot with a long spout, which he put on the hearth. Now the black, bitter brew foamed up again, and after it had

lt Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



The Ruala did not fear war. Were they not strong and undefeated for one hundred and thirty-seven years? 703
As yet, they had no suspicion of Ibn Meheyd's activities, but he had, to all intents and purposes, united eight other tribes with his Fid'an. They only lacked a suitable pretext. Nature, however, helped them meanwhile by wearing out the powerful and high-spirited Ruala.

Hot winds swept over the Hamad and the Syrian 731x
steppe—but never a drop of rain. Unusual heat brooded 221x
over North Arabia, so that everything withered. The Ruala pushed onwards faster and faster and lengthened the day's marches. From one horizon to the other the vast herds covered the wilderness. It was almost as if the herders had lost all control over the starving and thirsty animals. Every morning, like clouds of locusts, the camels overflowed the desert on a front of fifteen to over twenty miles. Small, shrivelled herbs were their only nourishment and the small amount of moisture in the plants was all that saved them from dying of thirst.

There was something gigantic and exalting in this unexampled struggle of man and beast for very existence against the pitiless forces of Nature. Those who were unequal to the struggle quietly succumbed. The countless herds moved slowly over the boundless plains, which here and there still showed faint touches of forage, more grey than green. To my amazement, I discovered that [136• 231]
the fat, brick-red hairy caterpillars which, in spite of the drought, were to be found on every stalk and flower, not only helped to nourish hundreds of thousands of desert fowl, bustards, and gazelles, but also our camels and horses. Troops of gazelles were in flight from death in the wilderness, striving with a last effort to reach the dis-

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4



wrists of riders and the croups of the galloping horses. 223
Cloaks, manes, and tails, plaits and head-cloths, saddle trappings, fringes, and tassels flapped in the wind. The shout of men mingled with the thunder of hoofs, the neighing of the mares, the screams of the hawks and the baying of the hounds.

Knee to knee, I galloped on with Amir Fuaz. Sharp [136]
eyes descried a heron rising higher and higher into the blue, although herons are rarely seen in this part of Arabia. Probably this one was on its way to the marshlands of Southern Mesopotamia. The young Amir was all excitement; he uttered piercing yells and cried rapturously:

"O my eye, my snatcher, there is thy prey!" and with trembling fingers, still galloping, he attempted to remove the hood and leg-strap of the falcon.

"O thou flash of lightning! O thou sword of the sky!"

The Prince was particularly devoted to this falcon. It [431]
was a tercel through its fifth moult, and a present from Ibn Khalifa, the Sheykh of Bahrein, who had procured it from the Bedouins of Jabal Shammar in exchange for a valuable mare. Having taken off hood and leg-strap, Fuaz swung Anaga up and down on his fist and then sideways.

"Open thy swift wings!" he cried.

With easy beat of wings and whining cries, the splendid bird rose into the air. Instinctively we drew rein to watch the spectacle. At first the falcon beat upward, but after a while he stooped and sailed in long flight close above the ground, without seeming to pay any attention to the heron.

# CHAPTER II

## ANIMALS

### CARNIVOROUS ANIMALS

136 Various animals live on the pastures visited by the Rwala. The *fahad*, panther, is found particularly on the uplands to the northeast of the depression on Sirḥân as well as in the environs of al-Ḥazel.

The *ḳurṭa* is a beast of prey similar to the wildcat, only larger, dark yellow in color, with cropped ears ending with a tuft of long straight hairs. It lives in the territories of al-Ḥeǧera and al-Labbe. It lies in wait for gazelles and is fond of hiding itself in the dry annuals, *al-ḥemri*. The breeze blows the hairs on its ears as it moves the annuals; the gazelles are thus misled and approach it, whereupon it leaps on to their backs, thrusts its claws into their throats, and sucks their blood.

The *ḍab'a*, hyena, dwells in large numbers in dens on the aṭ-Ṭawîl range. By day it is timid, but by night it infests the whole territory, opens graves, devours corpses, attacks wounded or ailing camels, and even preys on crying babies. 224 It has three or four cubs. If the Bedouins observe its fresh spoor near a den, they surround the den, bring a long rope, make a noose in it, and send one of their number after the hyena. The hunter slips the noose on his left arm, crawls along on his stomach, draws the rope after him, and gropes cautiously on all sides searching for the beast. As soon as he catches hold of it, he shouts: "It isn't here, this isn't it! isn't here! I have found a piece of old sheepskin, but it isn't here!" In the meanwhile he slips the noose round the hyena's neck and crawls out. At a given sign his comrades draw the hyena 262 out, kill it, and eat its flesh. The flesh of the young hyenas, about six months old, who are living with their mother, is 825 particularly appetizing. The teeth of the hyena, hung round 751 the neck, protect children against various diseases. The gall of 278 the hyena, when mixed with water and taken as a drink, 957 assuages fever.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



The *ḏib*, wolf, is most fond of frequenting caves and crevices in rocks. Only when it is about to give birth to young does it crawl into a deserted hyena den. In color it adapts itself to its surroundings. In the volcanic territory it is dark brown, *asḥam*; in the sandy desert of the Nefûd it is a light brown with a greenish tinge, *azraḳ*; and in the plains of al-Ḥamâd and al-Wudijân it is gray with a tinge of blue, *ašhab*. Wolf skins are used in making rebecs, or one-stringed viols, *rebâba*, which then have a particularly high note. The wolf's eye fetches a very high price, because it affords protection in the greatest danger. The wolf thoroughly understands human speech. He himself was once a human being and his name was Serḥân. At that time all the sheep and goats belonged to him. Because of some great sin he was changed into a wolf, and his flocks were taken by man. But the wolf even now regards goats and sheep as his own and has a grudge against shepherds and their dogs because they prevent him from enjoying his property. Once a wolf said to a sheep dog: "Tonight I will take some of my property for supper, *al-lejle 'ašêje râs mâl*." The dog replied: "We shall see. If I get supper from my masters, I shall protect their property, so that thou wilt not get a taste of it; *elja 'ašûni-hali affekaha lâ tḏûḳaha*." If the dog does not receive an adequate supper, his hunger causes him to seek food throughout the neighborhood, and the wolf can plunder to his heart's content.

There was a certain Bedouin who went out on his camel for booty. He met a wolf who likewise was going in search of spoil. They agreed that they would help each other like brothers, *taḥâwow ku w-aḏ-ḏib*. The wolf sat on the camel behind the rider. While the rider slept, the wolf watched over the grazing camel. When they reached a high hill, from the top of which there was a good view, *merḳâb*, the wolf crawled out on to the hill and inspected the region on all sides. Finally he caught sight of grazing camels which belonged to a hostile tribe. They rode cautiously in their direction. The rider kept his camel in a hidden gully and crept with the wolf towards the camels. The wolf ran up to the shepherds, who immediately seized their weapons and pursued him with shouts. Scarcely had they disappeared when the Bedouin seized the finest camel and rode with it into the gully. The wolf led the shepherds far away from their herd; then he returned to it, caught by the throat a tiny young camel, which was covered with

539[x] the skin of another young one, and dragged it likewise into the gully. (A young camel of this kind is called *bawwo*. If a [231] strong she-camel, which gives milk long and abundantly, gives birth to a weak male cub, the owner removes it from its mother, kills it, and ties a portion of its skin around the neck and throat of another young camel. The mother of the animal which has been killed sniffs at the skin, thinks that this is her cub, and lets it suck. Thus she does not lose her milk with fretting, while the mother of the living camel continues to treat it in the same way. Thus both she-camels adopt the cub, both feed it, and the owner can milk both of them.) As soon as the she-camels noticed that their cub was being removed by the wolf, they fled after it and also ran into the gully, where the Bedouin tied them up and drove them as a welcome booty into his camp. His comrade, the wolf, not venturing into the camp, hid himself in a rocky cleft near by and waited for the Bedouin to bring him something. This, however, the latter forgot to do. After two days the wolf began to howl: "'*Aṭi 'aṭi 'awwesni*, give me something to eat!" The Bedouin immediately killed one of the she-camels, brought the intestines, the throat, and the forelegs beyond the encampment for the wolf, and, having explained the whole affair in the chief's tent, he announced that he would punish anybody who harmed his comrade, the wolf. In this encampment there was a youth who was learning to shoot. Catching sight of the wolf, he forgot the threat, took aim, and shot it. The Bedouin avenged his brother, the wolf, and all the elders said that he was in the right. The Bedouin exclaimed: "I have fraternised with the wolf. Oh, woe is me! My other brother did not leave this brother. *Taḫâwajt ana w-ḏiben serḥân jâ wejja ḫawijje má ḫalla ḫawijje.*"

136 The *ḏib* is a cross between a wolf and a female hyena. It lives in the environs of the well of aš-Šiṭṭi and attacks a man even when not provoked.

The *zarbûl*, badger, is an animal smaller than a dog with a grayish-yellow back, a black belly, a dog's head, teeth similar to those of a human being, and a long tail. Its skin has a characteristic smell. It lives in dens, which it digs for itself, and devours jerboas and ordinary mice, lizards, chameleons, etc. Its flesh is eaten. If a Bedouin sees that a *zarbûl* has hidden in its den, he shouts: "Run away, badger! run away, badger! *ḥawr ya zarbûl ḥawr ya-zarbûl.*"

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4



The *ab-al-ḥṣejn*, *ṯa'leb*, or *ṛorejri*, fox, is found all over the territory of the Rwala. If its spoor is seen in the morning in the dew, a greyhound, *sluke*, is set on to it. The flesh of the captured fox is eaten. The fox has a great grudge against human beings for pursuing it and accuses them of ingratitude. Adam, the first father of all human sons, once found a half-frozen serpent outside the garden of Eden. Being moved by compassion, he laid the serpent in his bosom and returned with it into his garden. The serpent became warm, recovered, and shouted to Adam: "Carry me back at once to the spot whence thou didst take me; I have my family there. If thou dost not carry me back there at once, I will bite thee." Adam could not exactly remember the spot. He walked to and fro with the serpent, who kept shouting: "This is not where my family lives. Carry me back there at once, or I will bite thee." Adam, wearied and terrified, was glad to meet a fox, and proposed to the serpent that the fox should act as judge. The serpent agreed. Adam sat down in front of the fox and was about to explain what the point at issue was, but the fox interrupted him with the words: "Be silent until thy adversary comes." "My adversary is here." "I do not see him." "I am here. I am lying right on Adam's belly." "If thou art Adam's opponent, *ṯebîlek*, thou must sit opposite him, *ṯebîlek*, otherwise I cannot acknowledge thee as such." "Very well, then I will crawl out." The serpent crawled out from beneath Adam's garment and sat down in front of him. The fox said: "Thee, O man (Adam), I will call Nejṣûbe, therefore pay heed that thou mayest comprehend everything. Behold the serpent's head, O Nejṣûb beh!" But *Jâ nejṣûb beh* means: "Oh! a blow upon it." Adam understood the meaning of the fox's challenge, seized his cudgel, which was provided with a heavy knob, *kenu*, and smashed the serpent's head. Since then the sons of Adam have slain every serpent at sight. But when they began to pursue the descendants of the fox also and to eat their flesh, the latter complained: "Shame unto thee, thou black-headed one! Why am I being pursued? Is it thus that I am requited for my good deed? *Aḥa jâ sêwed ar-rûs lîk stanḍêr ṯeṣle-l-melîḥ.*"

The fox declares that he wishes to live at peace with everyone, but in reality he wishes to beguile everyone. Thus he sent a message once to the raven: "Gladly would I entertain thee, *ebyî ebrow lak.*" "Good! entertain me! *sêe 'ebrow.*" The

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



thou, hedgehog?" "Near thy jawbone," and actually he perceived the hedgehog in front of him. He went a short distance farther and asked afresh: "Where art thou, hedgehog?" "Here, in front of thy face." The fox was surprised at seeing the hedgehog in front of him. He set off at a trot. The hedgehog was still in front of him. He ran leaping on. The hedgehog was still in front of him. The sweat was pouring off him when he drew near to the pile of wheat, but the hedgehog was sitting on it. Thus the hedgehog gained a victory over the fox. 539x 825

The foxes wanted to make friends with the dogs. After conferring together, the foxes wrote a long letter in which they described their love and devotion as well as their longing for peace, and they sent a young fox to hand the letter to the chief of the dogs. Scarcely had the fox reached the frontier of the territory belonging to the dogs, when he was observed by the guard, and five dogs set upon him. The fox shouted that he had come to negotiate for peace and showed the letter, but the dogs did not believe him. He threw the letter to them in order that they might read it, but the dogs continued to snarl angrily and rush after him, without taking any notice of the white paper. The fox was glad to escape with his life. Bleeding from many wounds and all covered with sweat, he reached his companions. When he had recovered, the foxes asked: "What about the letter?" "They did not believe it." "What? they did not believe it? Why, we stamped it with our seal." "Then the dogs do not trouble about your seal. I showed the letter to five of them. Not a single one could read or write, but they could all snarl and bite, as you see from me."

## THE LARGER HERBIVOROUS ANIMALS

The *beden* (or *wa'al*), ibex, with long powerful horns, lives in the mountains of ar-Rawâk, al-Šâma, aṭ-Ṭawîl, and al-Hûğ. If it descends to the plain, it does not escape the dogs, but in the mountains it cannot be overtaken. The hunters track the fresh spoor which it leaves when going at night to the pasture. They crouch in a rocky cleft and wait until it passes. Sometimes five or even more men go out to hunt it. One proceeds along the ridge of the mountain, the rest go at fixed intervals along the slope, and during the day they search for the place where the ibexes take their ease. The ibex has very 136● [224]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



136 weak sight, but its sense of hearing and smell are excellent. The female protects her young with her horns.

The *baḳar al-maha* (or *baḳar al-waḥaš*), Beatrix antelope, attains the size of a one-year-old calf. It is white and has straight sharp horns, with which it defends itself against dogs. During the day it is most fond of frequenting the deep funnel-shaped pits of the sandy desert an-Nefûd. In the summer, when the Bedouins do not encamp in the Nefûd, it grazes quite freely even during the day, while in the rainy season it goes out to the pasture only at night and is very timid. If it is alarmed it will flee for a whole day without stopping. [229] Its sight is bad. A huntsman in a white shirt can approach to within gunshot of it if he advances against the wind behind a white horse or camel. The male is called *ṯôr*, the female *bḳara*, the young *'eǧel*. Its flesh is very tasty. The skin is [231] used for making water bags or coverings, and from the fat [293] skin at the back of the neck, known as *'ar'ara*, the Bedouins sew gauntlets, *daraḳe*, for protecting the hand against saber wounds.

The *ẓbi*, gazelle, forms whole flocks, *ǧemîle*, in al-Ḥamâd, especially in the territory of al-Manâṣer on the southern border of Palmyrena. The male is called *teja*, the female *'anz*, the young *ḥišf* (or *ṣazâl*). The gazelle is known as *rim* if it is white, *'efri* if it is white beneath its belly and yellowish on its back, and *ḥemri* if it is of a pinkish tint.

224 The best gazelle hunters are the men of the Šlejb tribe. Their favorite method is to hunt in twos. One does the driving, *ḥawwâš*, the other the hunting, *ḳannâṣ*. The one who does the driving wraps skins, *ḥabbâjât*, round his knees and elbows and crawls on them towards the flock of gazelles, endeavoring to drive them up to the hidden marksman. In a single day they capture ten to twenty gazelles.

In al-Manâṣer the gazelles are driven into extensive enclosures. A wall about one and a half meters high, shaped like a figure eight, is built of stone without mortar. The lower loop is only half finished. Where the two loops meet, a narrow opening, *ṭenijje* (or *ṣejî*), is left. At several places portions of the wall enclosing the upper loop are a little lower than the rest of the wall. At each of these places a hole two or three meters deep is dug outside the enclosure. The flock of gazelles is cautiously driven into the lower uncompleted loop. This is soon accomplished, because the two walls are about

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



a thousand paces distant one from the other. The gazelles at first advance quietly, but later on, becoming scared, they run along the two walls and try to penetrate as rapidly as possible through the narrow opening into the upper and completely closed loop. As soon as they run through, the narrow opening is blocked up and a greyhound, *sluke*, attacks the gazelles. The frightened animals run round the wall, jump across it where it is lowest, and fall into the pits that have been dug outside. It is said that the gazelles even dream of the narrow opening, *ṣejž*, through which they rush to certain destruction. If a Bedouin wishes to stop a gazelle in flight, he shouts: "A narrow opening is in front of thee, O gazelle! *aṣ-ṣejž jâ ṛazâl*," and the gazelle at once stops and looks round. If a Bedouin perceives a gazelle when he is undertaking an important task, he is afraid of bad luck, and shouts: "Gazelle, gazelle, let the misfortune vanish as well! *ṛazâl ṛazâl w-ḥarren zâl*."

224 825 [177]

## SMALL ANIMALS

The *arnab*, hare, is found throughout the territory of the Rwala. In the sandy Nefûd it is pinkish-white; in the volcanic regions it is black; in al-Ḥamâd it is grayish-yellow. Hence it cannot be distinguished from its surroundings. The male is called *ḥazaz*, the female *'edewe*, and the young *ḥurweš*. The full-grown hare is not as large as the wild rabbit of Europe. Like the gazelle and antelope it quenches its thirst with dew only. If a man approaches it, it crouches close to the ground or hides behind a stone in a brushwood thicket and does not move even if the man walks right past it. If, however, it notices that the man is returning, it seeks safety by rushing madly away.

136

The hare is said to boast: "I am he with the white lip in the plain with the dried-up plants, who satisfies two and makes the mouth of the third one water; *ana-l-ḥerme bḥâ'at al-ḥerme miṣbe' aṣ-ṣuḥn w-mlaṛṛem aṣ-ṣâleṭ*," or "I am he who hides beneath a tiny shrub, whose fur gives pleasant warmth, and who is not seen except by the camel herdsmen; *ana âjêreti ḥafijje w-ebêreti safijje w-lâ jišûfni ḥâd rê'i al-ḥelijje*." If the hare runs away, the Rwala shout after him: "Furry one, furry one, into the fire with him when he's caught! *wabru wabru w-ben-nâr minfabru*." If the hare shows himself to men hunting with falcons, they shout: "Thy appearance is a

825

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



825 good omen to us, but we will show thee to the falcon; *'araṭ-tinā-l-ḫejr w-'araṭnāč laṭ-ṭejr*."

● 136 The *ḫanzīr*, wild pig, lives only in Palmyrena and in the environs of al-Azraḳ, where it hides in the marshy thickets. The boar is called *šiḥl*, the sow *šibe*, the sucking pig *ḫarnūṣ*. [262] Instead of *ḫanzīr*, the Rwala use the word *ṭaḫzīr*. The flesh of wild swine is generally eaten.

The *ṣejd aṭ-ṭas'a* is an herbivorous animal of the size of a six-months lamb, gray in color; its head is said to resemble that of a wether below and a human being above. It lives almost solely on the border of the Nefūd, and its flesh is very tasty.

The *wabr*, marmot, is found in the same mountains as the ibex.

The *niṣ*, porcupine, is particularly abundant in the environs of al-Ka'ara, where the innumerable caves and rocky hollows of all sizes serve as its refuge. When wounded, it attacks a man by biting and scratching. Its flesh is very good.

[224 825] The *ḫumfoḳ*, hedgehog, is also hunted, as its flesh is very tasty. Hedgehog skin is tied round the neck of timid camels. It is said that when they have worn it for at least a month, they cease to be scared.

The *ǧerdi* is a large variety of jerboa. It scrapes deep holes on the uplands and excavates passages into them in such a way that the water does not penetrate even during the heaviest rains. Its flesh is not particularly savory.

The *ǧarbū'* (or *jarbū'*), a smaller variety of jerboa, prefers to dig holes in plains with soft sandy soil and forms long and easily recognizable passages immediately below the surface. These passages are known as *neṭāḳa*. When it runs into its hole, it immediately stops up the entrance with a heap of clay, *ḫaf'a*, for fear of snakes. This heap of clay is 224 an unfailing sign that the *jarbū'* is in its passages. If the Bedouin wishes to hunt it, he thrusts stalks or branches of plants into the passage at several spots and waits until one or another of them moves. That shows him that the *jarbū'* is trying to crawl through, and he kills it with his stick or tramples on it. If he has no time to wait, he tramples on the passages until he drives the *jarbū'* out. In its terror the animal often penetrates the roof of the passage and escapes, if the Bedouin fails to reach it with the stick he throws. The 252 flesh of the *jarbū'* is very tasty, similar to that of chicken. The

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



skin is removed and the carcase roasted whole together with the entrails, only the lower part of the legs being thrown away. 252

The *ǧarbū'* and *ǧerdi* boast: "I am *al-ǧarbū'*, the son of *al-marbū'*; on me ten people can easily eat their fill at supper, and pieces of my extremities will still be left in the scrub; *ana-l-ǧarbū' eben al-marbū' mu'aššī 'ašara ma'ašera w-ḫaṣṣ-illmi 'ala-l-ǧǧera.*" "If my forelegs were as long as my hind legs there is no *'obejje* mare, which could overtake me; *law idejje ṭūl riǧlejje má talḥaḳni kill 'obejje.*" "I am *al-ǧerdi*, the son of *al-ǧerdi*, who thrusts a man in armor into a mouse hole; *ana-l-ǧerdi eben al-ǧerdi rammāj al-milbes bel-ḫabāra.*" The man in armor always rides on a horse, which stumbles if it steps into the deep hole of a *ǧerdi* and throws its rider. 539 825

An old *ǧarbū'* was giving advice to her child. Amongst other things she said:

*Fuz bnaʿsak en šufet ǯejmen*
*w-ḫalli-d-dār tanʿaʿ limin banāha*
*ad-dār taǧed dāran aḫejr minha*
*w-rūḥak lam taǧed rūḥ sawāha.*

Flee alone if thou beholdst a mightier
And let the dwelling mourn for him who built it.
A dwelling, thou wilt find a dwelling better than this one,
But a soul, thou couldst not find a soul such as the one thou hast.

*Eǯa ḫall aṣ-ṣeīl bdār ḳowmen*
*w-má lis-sāčenin illa-r-raḥīl."*

If the oppressor penetrates into the dwelling of his vassals,
There is nothing left for the dwellers but to go.

The *fār*, mouse, is found everywhere. It penetrates into the tents, carries away food, and often gnaws even sleeping persons. A Bedouin recites: [36]

*Ana-sharatni tāli-l-leyl fāra*
*tāḫoḏ zahābi jamm ḫafrah twaddīh*
*parabtuha ḫaṣṣi-iha bel-faḳāra*
*min ǧūd malḥi rūḥ dammaha jibārīh*
*w-adḫol 'ala ḫayrān w-ḫeyḫ al-wabāra*
*w-allāh yiṣnaǧe' min ḫalla 'awānīh*
*amm-enta já parbūl má bak ḫamāra*
*akṣa ǧūdak bjāraf al-ǧoḳr taflīh.*

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4



Once the mice summoned a great meeting and agreed with one accord that every cat must wear around its neck a little bell which would give warning to the mice. The mice bought many little bells, and their chief, *čebir al-fâr*, called on the bravest to come forward and undertake to hang them around the cats' necks; but so far no mouse has ever come forward. The little bells are lying in the storeroom of the mice, and the cats still torment the poor creatures.

The *ḫlend*, mole, grayish in color, lives particularly in the depression of Sirḥân. Once a mole encamped with an owl, *bûma*, a swallow, *rḳê'i*, a frog, *ṣafṣa'*, and a moth, *šerâra*. There came to them a man riding on a camel. They all entertained him; he was the guest of all. At the time when the morning star rose, someone stole his camel from him. All his hosts had just fallen asleep. The lamentations of their guest woke them up. They at once left the camp and went in search of the stolen camel. The mole searched for it under the earth, the owl among ruins, the swallow among herds of grazing camels, the frog in the water, and the moth among garments and carpets. The butterfly moth is unhappy because it has not yet succeeded in finding the camel, and throws itself into the fire with the words: "Rather into the fire than live in dishonor."

## CARNIVOROUS BIRDS

The Rwala divide birds into *ṭjûr* and *ḫummar*, the *ṭjûr* comprising all carnivorous birds.

### *Falcons and Falconry*

The main representative of the *ṭjûr* is the hunting falcon, *ṣaḳr*, which is often known as *ṭejr*. The Rwala buy hunting falcons from the settlers in al-Šejḫ Miskîn and ar-Rḥejbe, who either select young ones or catch fully grown ones. The best hunting falcon is *al-ḥorr*. It is reddish brown, *aḥḍar*, with many white spots, *ṭrejwât*, on its tail; or dark brown, *adbas*; or even black. The male falcon is called *ḥabbâṭ*, the female *ḥâḥma*. The Bedouins relate that the young falcon remains forty days in embryo, forty days before it is hatched from the egg, and that only after another forty days does it show whether it will fly or not; *arbe'în jowm fî ṣ-ṣarbe'în jowm bîṣ w-arbe'în jowm ṭejr w-lâ ṭejr*.

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



136 223 The best of the young falcons is called *zôu en-nâder*; the second best, *lasîz en-nâder*; the third best, *kafîjje*; and the one which is of no use for anything is *tibe'*. The male provides food for both the female and the young. It brings home *hubâri* (bustards) and hares. If the young one falls out of the nest, only the male looks after it. If the male perishes, the female is glad if she can supply her young and herself with jerboas and mice, which are not particularly good for the young. When the young falcons are able to feed themselves is the most favorable time to take them out. A dealer in falcons gives them food until they are fully developed, whereupon he sells them to the Bedouins.

FIG. 2—Hunting falcons.

223 The catching of full-grown falcons involves less trouble. The falcon hunter, *farrâh*, seeks out a suitable spot among the rocks, prepares a hiding place there, places two or three stones in front of it, fastens a small net between them, shakes clay over it, and connects it to his hiding place with a string. To a thin cord he then ties a raven, a handful of feathers, and a pigeon. By means of a slender thread he fastens the raven to a large stone between the hiding place and the net and gives it water and food; he himself keeps in his hiding place with the pigeon, and waits until the cry of the raven shows that the falcon is circling above it. He then cautiously pulls the raven in, so that in its place there remain the feathers tied to the same cord, while the pigeon sits down by the net. If the falcon flings itself upon the pigeon, the hunter releases the net by means of the string, catches the falcon, and immediately sews up its eyelids, *jekuffeb ajfajr*. After three or four days the falcon has become a little tame, *jewdi'*, and the stitches may be undone. The falcon hunter sells untrained falcons for eight to twenty *mejîdîjjât* ($7.20–$18) each.

[#35]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



A pity is this loss; I shifted it into my other hand,
But it is like a *meseḥḥ ar-riṣḍa*, which because it is
a sluggard cannot be trained for flight.

The falconer seizes the falcon, places it on his hand on which he wears a leather gauntlet, unfastens the chain from its foot, and by swinging it to and fro in his hand compels it to fly. When one hand becomes tired, he shifts it into the other and repeats his attempt. The *meseḥḥ ar-riṣḍa* is a bird of prey similar to the falcon.

*Aṭ-ṭejr jā 'ammār jā ḏāseb aṭ-ṭena*
*allāh w-lā leh ǧerraten nastaḥdi bah*
*ṛudat beh 'arda min al-ḳerānis ḥājel*
*'dmēn ḥitēn muḫḫaha biǧeridah.*

Of our falcon which was so winsome and ever capturing booty.
By Allāh himself! there is no trace which we could follow;
It was joined by a hardy female falcon, a barren one,
Whose marrow after two summers and two winters had gathered in her feet.

The *ḳerāṣe* (pl. *ḳerānis*) is the full-grown female falcon. The *ǧerid* are the falcon's legs from the talons to the knees. The female falcon had not paired for two summers and two winters; she had remained *ḥājel*, barren. In the opinion of the Bedouins the marrow — mainly that which has accumulated in the region of the shin — escapes from the bird's body during pairing.

### *Other Carnivorous Birds*

The *ǧelēme* is a bird of prey smaller than the falcon, *ṣejr*, but larger than the *bāšeḳ* (known also as *ḏbaia*), a kind of hawk. It catches and devours all *ḥummar* birds (see below, pp. 37—41) and seeks particularly after *al-ḥuṣṣ'*, the sand grouse.

The *meseḥḥ ar-riṣḍa*, a kind of falcon, is fond of catching the *ǧarbū'*.

The *bāz* is the sparrow hawk.

The *ḥdejje* is a kite.

136 The *ʿaḳâb*, eagle. Not even a *bâšek*, nor a *ǧeleme*, nor the falcon itself is safe from the *ʿaḳejb al-ǧerdân* species.

223 825 757 The *nisr* (pl., *nsûr*), vulture, especially the *ḥabâši* species, is shot and eaten, for its flesh is healthful. Seven pieces of its flesh dried in the sun are the best remedy for rheumatism and hemorrhoids. The patient should eat these seven pieces at once, cover himself with seven quilts, and sweat, and Allâh will help him.

136 825 The *raḫama* (*Vultur perenopterus*) migrates at the beginning of the autumn rains and does not return until the beginning of the *smâk* season. The Bedouins greet its return with joy, for they know that within ten or fifteen days there will be warmer weather. The *raḫame* is unwilling to give up its booty and exerts all its strength to get possession of it. Hence the saying: "So and so craves for something like a *raḫame*. *twaḫḫam twaḫmet ar-raḫama*."

The *saʿadi* or *abu saʿad* is the stork.

The *ṛark* is a water bird.

The *ṛurâb*, raven, is found in three varieties: the *zâṛ al-baḳ'*, the smallest, is black with a bluish or greenish luster on its chest; the *ǧab'a*, somewhat larger, has a short tail and very tasty flesh; the *ṛurâb al-'aḳ'aḳ* is the largest. All three species accompany the camels far into the desert and from them they pick ticks, *ḫarûd*, and the larvae of the gadfly, *Ḥeleme*; but they also gnaw at the blisters under the saddle, and for this reason the herdsmen drive them away. If they see a raven settling on a camel, they call to it: "Fly away into the inhabited regions! *ṛarreb ṛarreb*." Or: "Beware of the awl! The awl will prick thy throat! *mḥejriz jibeṭṭ le-ḥâtak!*"

777 825 If a man undertakes an important journey and observes a single raven, he laments: "Oh! weary with weeping is the eye of him whom a single raven has approached. *jâ ḫard al-'eja min ǧâḥ al-ṛurâb wâḥid*." He knows that he will have bad luck, and therefore he will prefer to return. If, however, he sees two ravens, he exults: "Oh! blissful is the eye of him whom two ravens have approached. *jâ ḫazz al-'eja min ǧanaḥ al-ṛurâbên*."

539 825 The young ravens are more wary than the old ones. An ancient raven was giving instruction to its great-grandson: "My son, do not trust people. If thou perceivest a man approaching thee, fly away as soon as he bends down. He might

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



lift a stone and throw it at thee." "Granddad, do not be afraid for me. I shall not wait until he bends down, but will fly away as soon as I catch sight of him. Why, he might be carrying a stone in his hand, and then he could throw it at me without having to bend down." 539* 825

NON-CARNIVOROUS BIRDS

Non-carnivorous birds, known as *ḥummar*, are as follows: 136

The *ḥubâra* (pl., *ḥubâri*), a variety of bustard. It is dark-gray, with white feathers in its wings and tail, and is the size of an average hen. It runs quickly but flies clumsily. It is most fond of frequenting plains and valleys covered with perennials, and for the most part it lives on seeds and young shoots. When frightened it hides under a shrub and does not fly out until its enemy draws near. It flies close to the ground for a distance of one or two hundred paces, settles down for a moment, makes off again for several paces, and once more nestles close to the ground under a shrub or a leaning slab. It is very difficult to get within striking distance of it, because it flees continually. Only a rider on a horse full of endurance can weary it. Its greatest enemy is the falcon, which watches its movements from above and when it settles down swoops upon it like lightning.

Originally the falcon was afraid of the *ḥubâri*, for they were more numerous than his own stock. Once a wounded falcon asked for their hospitality. They received it kindly, fed and nursed it, so that it completely recovered. It seemed strange to the falcon that they did not hold any councils together. Accordingly, it asked the hostess: "To what tribe do you belong?" "We are the *ḥôm* (subjects of) az-Zennâra." "And who is your chief?" "I am the chief," said the hostess, but her neighbor exlaimed: "Not at all, I am the chief." A bird which was flying past contradicted her: "Why, how so? I am the chief." The falcon was very much pleased, for it thought to itself: "Surely I shall not be afraid of these. They will never attack me together. I shall be able to feed on one after the other. I shall have less trouble than if I were to catch only small birds, as hitherto." From that time the falcon, *ṣeyr*, has devoured the *ḥubâri*. 539* 825

The *ḥubâra* mocks at the falcon: "I am the *ḥubâra*; in the region where there is no camp the shouting of the herds-

men [who have observed thee] scares me, so that thou wilt not overcome me, my poor fellow; *ana-l-ḥbâra ḥarz ekfâra ḥeas ar-ra'jân jeḫarrîni má tekwâni já mesčîni.*" The falcon replies: "I am the commander assigned to thee, with very keen eyes, although I do not rub indigo upon them; *ana ḥurren leč maḳûren leč makḥûl al-'ajn belâ nîli.*" The *ḥabâra*: "I am like a snake crouching under a shallow stone, so that thou wilt not overcome me, my poor fellow; *ana-l-ḥajje taḥat ap-ṣfajje má tekwâni já mesčîni.*" The falcon: "I am a snake charmer, the son of a snake charmer, I charm the snake, so that thou canst not harm me; *ana-l-ḳarrâ'i eben al-ḳarrâ'i akra' al-ḥajje má teḫîni.*" The *ḥabâra*: "I am a tiny date, hidden at the top of the palm [protected by the spikes of its leaves], so that thou wilt not overcome me, my poor fellow; *ana-s-ṣḫala brâs an-naḫala má tekwâni já mesčîni.*" The falcon: "I am a climber, the son of a climber, I will cut the spikes with my knife; *ana-r-raḳḳâj eben ar-raḳḳâj aḥask* (sic) *al-ḥoṣk besčîni.*"

The *na'âme*, ostrich, is found mainly in the Nefûd, particularly in the northwest part, also to the west of al-'Elejm, in the environs of aṭ-Ṭawîl, in al-'Arejî, and in al-Rwêṭa. In the dry season the ostriches go far to the north, as far as the environs of Palmyra. On account of its dark-gray plumage the male ostrich is called *ṣlîm* (or *muzellel*); the female is called *rabda* and the young, *rîlân*. In the *ṣwâk* season the female lays ten to thirty eggs in shallow holes in the sand. Such a heap of ostrich eggs is known as *dehw*. As soon as the first egg has been laid, the guarding of the nest begins. According to the Rwala, in the daytime it is guarded by the male, while the female feeds, and during the night she does the watching. When the last egg is laid, three or four are rolled away to a distance of one pace from the nest. The bird does not trouble about these, but turns the others over and during the night sits upon them and warms them. The male bird, which remains by the nest during the day, does not sit on the eggs, as they are then warmed by the sun, but the female protects them against the night cold with her body and plumage. After what is said to be twenty-one days the young are hatched. The male then pecks through the eggs, which were removed from the nest one after the other, and makes the young birds feed on their contents. When they have finished these eggs, they go to the pasture under the protection of their parents. They

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4



are always led by their mother, while their father walks behind them and protects them from wolves, hyenas, and *ṣaḳr*. The ostrich has very bad hearing; on the other hand its sight is excellent. It is easiest to hunt near its nest. When there is no wind the spoor of the ostrich is very plain in the sand. The hunter follows it, hides behind every shrub, crawls on his stomach, and so draws near to the bird. If the male observes from a distance any suspicious movement of the shrub or the hunter, it flees with the whole flock, which cannot be overtaken in the sand even by the swiftest horse. Near the nest the hunter can fire at the birds he is stalking. The fat of the ostrich, known as *ziḥem*, is a remedy for various diseases.

The *ḳundara* is a pinkish bird about the size of a hen. It flies badly and runs in a clumsy manner. It is found solely in the Nefûd, especially on the precipitous slopes of the pits.

The *ḳaṭra* is larger than the *ḳabâra*. It flies very little. If attacked by the falcon, it lies on its back and defends itself with its claws.

The *ṭarše* is a dark bird the size of a small duck. It lives only in pairs in al-Ḥamâd. It has no sense of hearing.

The *bauwa* is half the size of the *ḳundara*. Two varieties live in al-Ḥamâd, of which the darker and larger is the *ḳidri*.

The *ḳaṭa'*, sand grouse, is found in the interior of the desert only as long as the various natural reservoirs are filled with rain water. When these dry up, it migrates to the edge of the desert about a hundred kilometers distant from permanent water. The *ḳaṭa'*, *ḳaṭâ'* (see next page), and the pigeon are the only birds which regularly drink water after sunrise and before sunset. The *ḳaṭa'* never lays eggs near a watering place, but in a remote valley covered with grass and bushes. It digs a tiny hole alongside a shrub, and the female lays three or four eggs, gray in color with dark spots, the size of a pigeon's egg. The birds leave their nests only when flying to the watering place; otherwise they always keep close by them. In such valleys there are usually at least a thousand nests. When the young are hatched they run about like countless tiny chickens and search for seeds. The *ḳaṭa'* never flies alone, but always in flocks. If the flock does not contain more than ten birds, it is known as *firs*; otherwise as *ruff*. The Bedouins express surprise that the *ḳaṭa'*, when flying to a watering place — even though it may be a hundred kilometers

2: Musil 3-4, 5 (no date) 1928 MD4 Rwala MD4



136 825 away — never goes astray and never deviates from the straight course; and therefore they say of a good guide, *delil*, who has an excellent knowledge of the flat desert, that he is *delil ḳaṭāwi*. The *ḳaṭa'* is very fond of entering encampments, where it seeks for grain. Its arrival is known immediately throughout the camp, for it is always possible to hear the cry of the bird: "*Ḳaṭa' ḳaṭa'*." The Bedouins say: "The *ḳaṭa'* have come to us with a deafening cry; would that Allâh had not blessed the *ḳaṭa'*; *ǧāna-l-ḳaṭa' leh farḳaṭa' lā bārak allāh bal-ḳaṭa'*."

The *ḳārwān* is a variety of *ḳaṭa'*, but smaller; the outer half of its wing is black.

The *ḥaǧal*, partridge, lives in flocks of eight to sixteen in the depression of Sirḥân only, where there is abundance of water everywhere. On hot days it hides in the bushes. The male bird calls his flock together by crying: "*Ḳor, ḳor, ḳor.*" The flock, thus alarmed, flies out but soon retires again and hides. If a Bedouin wishes to stop their escape, he shouts: "*Hawǧeló ḥawǧeló.*" The male bird never hides but jumps from boulder to boulder, watches the enemy, and warns his charges.

136 The *murʾi* is a smaller variety of the *ḥaǧal*. It does not live in flocks but only in pairs, and it flies well.

The *ṣumaḳmaḳ* is a dark-gray bird the size of a small pigeon. Its legs and neck are long, and it lives on fish in the lake near al-Azraḳ.

The *ṣabri* collects seeds and insects, but it also gnaws the young of the *ǧerdi* and *ǧerbâ'*.

The *ǧabbâḥ ummeh w-abûh*, murderer of its mother and its father, is the hoopoe.

The *semmâne*, a small dark-gray bird, creeps among the bushes.

The *fsejsi*, a small bird with a white belly and a dark back, flies only among the tops of bushes and trees.

The *ṣeʾw* is a small bird similar to our finch. One variety is yellowish, another black and white.

The *ǧarǧara*.

The *ḥaʾêle*.

The *rḥêṭi*, swallow.

The *ṣaffâra*.

The *ǧhojjen*, a dark-brown bird, smaller than the hoopoe.

The *sumarmar*.

The *milekît er-reʾjâm*.

The *umm ṣwejī*, the turtledove, lives only in the oases. 136
The *ḥaḍri'* is found only in palm groves.
The *mḳaṭṭa'* eats ripe dates.

The *umm ṣēlem* is a small ash-colored bird which always flies round camels. If it flies up to a height of ten or fifteen meters, it begins to choke and at once comes down again. Its voice is very pleasant. Once the *umm ṣēlem* came to the 537 K
ant and begged: "Give me supper for my children." The ant disposed of her by saying: "Depart! I am constantly attending to the harvest, but thou to singing; *ana ḥasemi al-ḥaṣāṣēd w-enti ḥammeč al-ḥaṣāṣēd.*" The *umm ṣēlem* replied: "And yet my voice is often more precious than the whole of thee with thy ragged tail, *ana jowmen min ajjdm ṣrubi jawāč jā mḥarāḳat aḍ-ḍaebi.*"

## REPTILES

Of reptiles the Rwala are most interested in the following: 136
The *ṣabb*, also known as *abu ḥamad*. Many declare that it does not belong among the reptiles, because it has four feet of which it can make good use. It is a large lizard with seven vertebrae. It has five toes on each of its feet. Its tail is longer than its actual body. It lives on plants only and is fond of lying in the clefts between stones. The Bedouins eagerly pursue it. 224
If they catch it, they turn it over on its back in order to cut its throat. It then raises its forefeet to protect itself. The flesh of the dead lizard twitches for a long time. It is very tasty. Generally the Bedouins push the *ṣabb* into the sand and light a fire above it. After about an hour they rake the fire away, dig the *ṣabb* out, turn it over, push it back again, and make another fire over it.

The *ṣabb* was originally the chief of all reptiles, being 539 K
the first one who urged them to prayer and who taught 825
them how to bow down, while praying, and to kneel and touch the earth with their foreheads. When human beings began to increase in number, the *ṣabb* sent forth his spies into the territory inhabited by human beings, in order to find out what weapons the latter possessed and how war could be waged with them. The spies, who were the actual sons of *abu ḥamad*, informed him of what they had seen and heard, and he realized that war with human beings was not possible and that it would be best to hide from them. Accordingly he

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4



dug dens for himself and his numerous family. To the rest of his subjects he said nothing. When he used to come from his work into the assembly, his whole forehead was gray with dust and clay. His companions asked him: "What makes thy forehead gray?" "Constant praying, during which I touch the earth as is prescribed." One day the guards who had been posted on the boundary came running up, shouting: "The Arabs are approaching with dogs and weapons." *Abu ḥamad* and his family at once hid themselves in the dens which had been prepared, so that none of them perished.

The Rwala divide serpents into *ḥajje* and *dibb*, the former being any short snake and the latter any long serpent, irrespective of whether it is venomous or not. In poetry the latter appellation is always used for venomous serpents. Of the short serpents they are afraid of the viper, *efa'i*, which is found in the rocky desert, as well as of the *batra* and the *ḥanaf*, which live in the sandy desert. The latter crawl out only by night. During the daytime they dig themselves into the sand, so that the tips of their heads alone project.

Of the long serpents the *ḥawiš* is particularly venomous. It is one meter long, covered with patches of color, and swims in pools of rain water.

The skin shed by a serpent, *silb*, serves as a remedy for various diseases of the eye. The Rwala all eat the long serpents. The flesh of the short snakes they give to camels suffering from the disorder of the stomach known as *roši* and from caries, *rusis*.

The *ḥarḍaun*, chameleon, basks in sunny spots and nods its head at passers-by.

The *ab-aj-ǰhejh* is smaller than the *ḥarḍaun*. It lives exclusively in the Nefūd, where it hides in the sand, leaving its head alone uncovered.

The *waiza*, a reptile similar to the *ḥarḍaun*, is found likewise in the Nefūd. It is spotted with red and black patches. Its flesh dried in the sun and ground to powder is eaten by impotent old men.

The *solejmāni* (or *ǰlejmāni*) and the *ḥabeneššije* are harmless lizards.

The *be'erṣi* (or *breiṣi*) is a venomous lizard of the Nefūd. When a man is bitten by this lizard, he becomes very restless. He cannot remain in one place. If he is lying in the shade, he craves for the sun, and if he is carried into the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



sun, he wants the shade. Hence they say of a man who runs from place to place: "He has been bitten by the *brejṣi, ka ḳeriṣ al-brejṣi.*"

The *'aḳrab*, scorpion.

### INSECTS

The Rwala are infested by the following insects:

The *'enkabût*, a venomous spider.

The *naḥal*, bees, which are found particularly in the rocky regions. They are tiny creatures, and their sting is insignificant. Their honey has a sour taste. If anyone finds a swarm of bees, he endeavors to reach the honey. There is a well-known riddle: "It feeds in the waterless region, no man tastes its flesh, but its offspring is eaten by every passer-by; *ṭâfer al-arṣ mar'aha w-mâ ġâḳ en-nâs laḥamha illa welodha jâkelah kill min ġâb*"; the answer is: the bee.

The *ḳu'ejsi*, a species of large ant, is known also as *ḥejḥ en-ḥamal*. It forms the subject of the following riddle: "It devours barley and is not a camel; it devours straw and is not an ass; it pulls down a dwelling and is not a mouse; it is black as night and yet is not night; *jâkel eš-ḥa'ir w-lâ ka ba'ir jâkel at-tiben w-lâ ka ḥmâr jiḥarḳ ed-dâr w-lâ ka fâr aswad al-lejl w-lâ ka lejl*"; the answer is: *ḳu'ejsi*.

The *namal*, the ordinary ant, of which there are three varieties: *ṭajjâr, farsi*, and *ġarr*.

The *arṣa*, wood borer, a small insect somewhat larger than the ant. It devours everything that it can reach.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4



that they crawl in a long chain urging each other, *dâ*, and even riding one on another, *enadâḳ*. *Ṣaḥṣaḥ* is a plain shut in by the low yet steep slope of a *faraḳ*, or long flat ridge. *Safa'* is the flat top of such a ridge. The ascent from the lower plain, *ṣaḥṣaḥ*, to this upper plain, *safa'*, is quite difficult. The *dabwa'* locusts appear sometimes in such enormous masses that they fill the space between the lower and upper plains. 5. *Eltamm* (or *enjamm'*), gathered together. *Bel-aâfâḳ* — that is, what is dearest to and gladdens the heart most of all — are the sweet memories of love; but the poet for the last year has been tortured by unrest, *dawâḥî*, and fears, *âfâḳ*. *Enâafaḳ*, to be scared, to be filled with suspicion. 6. *Al-afrâḳ* are demonstrations of peace or friendship; *sudmâḥ* is forgiveness. *Ṣundâḳ*, a wooden box, frequently lined with tin plates; in inner Arabia it takes the place of our burglar-proof safe. There the poet had hidden many a secret unpleasant to him, but the heart learns them notwithstanding. 8. To allay his grief the poet took out from a wooden canister a few coffee beans, picked out on his palm the impurities mixed with them in the market, and then handed them to his companion, *nedîm*. The coffee beans are exposed in the shops in open bags, into which apple cores, date stones, spices, and the like often fall. Such admixtures are called *'aḍf*, a poetical expression for filth. 9. While being roasted coffee should be taken from the fire three times. In its preparation there is nothing more important than the roasting. *Sâḳ* is the long handle, much the worse for wear, of the pan used for roasting coffee. In the towns this pan is very small, but its handle is strong and ornamented. The poet sits in the room of his house, and the coffee is roasted in the same room before him. The coals of *rața*, which, when ignited, give a strong heat almost without smoke, are kindled on a square earthenware platter resembling a small trough. This hearth is either movable or attached to the earthen floor. During the roasting the window remains open so that the smell of the coffee can pass out of the room. And because the poet's house stands in the market place, the smell of roasted coffee is sensed in all the shops around. In the towns of inner Arabia the market place consists of a narrow street. 18. When the roasted and pounded coffee is being boiled, the burgher closes the window in order to save all its fragrance, which, like the coffee itself, has a narcotic effect on him. 19. The coffee is poured in from above,

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4



not cry in the tent, so she goes behind the camp and there cries and laments to relieve herself. *Aṯṯâb* is a wolf, who also wails and laments and is therefore called *aṣ-ṣâwi*, the wailer. On the border of the desert the jackal is called *ṣâwi*, in the inner desert there are no jackals. *Ṣâwi* is a word imitative of the jackal's cry.

831*
539*
[136]

*Lâ wa' bi nawwow jinḥown*
*jamm ġirat allâh já 'arab ḥelli*
*jiḏkor 'aṯiri naḥâr aṣ-ṣown*
*jeruddaha w-er-radi ġelli.*

Alas, my sorrow! They are to set out in another direction.
Oh, may you camp in the neighborhood of Allâh, O Arabs of my friend!
My beloved on the day of the fight will remember
And turn his mare, while a scamp will flee like a coward.

*Lâ wa' bi* or *lâ wa' b'ejsi* signifies much the same thing as *já ḥasreti*; it is the usual expression when something dear is lost. According to our song the lover's kin have moved in company with the kin of his sweetheart, who fondly hoped that they would also camp together. But her lover's kinsfolk have unexpectedly turned aside. Then she comforts herself again with the thought that her youth will not forget her and will come to her aid if her camp should be attacked. And even if the stronger enemy should force him to retreat, the thought of his sweetheart would make him turn round and begin the fight anew. *Jamm ġirat allâh* (or *ma' ġirat allâh*) has the same meaning as *ma' ḥafeẓ allâh*, under Allâh's protection.

*Zell er-rabî' w-diḥeina bel-beiḍ*
*w-el-ṣaru mâ waḳna 'aleiḥ*
*já-bu nhûdein ḏawweḳa el-beiḍ*
*w-el-ḥelb maliḍ 'aleiḥ.*

The season of plenty is gone and midsummer begins,
And yet my sweetheart and I have not met.
Oh, the maid with the egg-shaped breasts,
To whom my heart so firmly clings.